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General Notes.

We learn that Miss C. Miner has a Home for Missionaries, at Beulah Heights, Alameda Co., Calif., where board may be had from four dollars up, per week, according to room. It is a large, three-story house, in the vicinity of Mills College, about half an hour by electric railway from Oakland.

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Any one who can use old Sunday-school literature (teachers' manuals and scholars' leaflets, in irregular numbers), will be supplied gladly, as long as it lasts, by Miss DeForest, Kobe College.

The material on hand is the international course on John, in 1908, on the United Kingdom, in the same year, and on Acts, in 1909.

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Last autumn was one for Methodist anniversaries. The Northern Methodists celebrated the thirty-fifth anniversary of Aoyama Girls' College, Tokyo, and the twenty-fifth, of the Bible Woman's School, Yokohama. The Canadian Methodists observed the twenty-fifth anniversary of Azabu Girls' School, Tokyo, and the twentieth, of their girls' schools, at Kofu and Shizuoka.

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Mr. Murakami, the Kobe Station evangelist, whose biography was briefly sketched in MISSION NEWS, Vol. XII. No. 9, was the first ordained among our present *Kuni-ai* pastors, and it was fitting that he should have a part in the exercises of the first, which may be termed the reminiscent or historical, session of the Jubilee Conference. The book alluded to in the above article, which gave him his first knowledge of Christianity, was *Tendō Sogen*.

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Our *kogisho* (chapel) at Otaru has already begun to produce converts. One was baptized in December, and it was expected that two others would receive baptism on Jan. 2. Several more have expressed an intention to receive it later on. Such quick results, so soon after starting the chapel work, were unexpected, tho two services a week, beside

PACIFIC
Theological Seminary

Bible classes and Sunday-schools, afford the neighborhood a good opportunity to come under the power of Christian truth. Mrs. Bartlett has a Sunday-school of sixty-eight children.

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A reception was given to Rev. F. E. and Mrs. Clark, and Mr. Shaw, at Kobe College, on Jan. 2, under the auspices of the Kobe Christian Endeavorers, followed by a formal meeting of welcome. Quite a number of Christian tourists from the *Cleveland*, attended these meetings. In the evening a meeting was held at Kobe Church, at which Dr. Clark made an address. The Clarks and Mr. Shaw went overland to Yokohama, holding meetings at the large cities *en route*. At Tokyo, Dr. Clark was accorded an audience with the Emperor.

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There is a demand for children's (Japanese) song books. One of the oldest and best is *Yukibira*, Snow Flakes, compiled by Mrs. Nagasaka (Miss Clara Brown), and sold at fifty *sen*, by the *Keiseisha*. Another, compiled by Misses Dickinson and Baucus, is sold for forty-five *sen*, by the *Tokiwasha*, Yokohama. A very recent book of temperance songs, compiled by Misses Strout and Davis, sells for thirty *sen*. Postage is always extra—usually eight *sen*. A *sambika* for Sunday-schools has just been published. It is hoped this will prove the largest and best children's book; a large number of tunes is suited to small children, but it is also intended for larger children in young people's meetings, as well as the Sunday-school. The editions with music will sell for thirty-five and forty-five *sen*. However, in regard to all such books, it has been said: "The children's poet has not yet appeared in Japan."

* * * *

Within a year we have met a new missionary recruit, in the bloom of early womanhood, who belongs to that large class of missionary ladies, whose good looks are a ready passport to the favor of

young men, so that not for lack of possibilities in this direction, did she come to Japan. Nor yet was it for lack of a career opening before her in her own country, Canada. She was a teacher, and when she made known her purpose to go as a missionary, the educational authorities offered her an advance of several hundred dollars in salary, if she would continue. She came to Japan, where her work on the language is harder than her work in the school would have been, and she is receiving just four hundred dollars salary, whereas she was urged to remain in Canada at a thousand dollars. In a year or so, her salary here will be about six hundred dollars, with no further prospect of substantial rise during her life, while at home there would have been such prospect. Why did she come? Foolish?

* * * *

Apropos of the court subject for the new-year poems, this year, "The New Year Snow," it may be interesting to recall some of the Japanese nursery rhymes that mention snow. Not that these are new, for they are as old as Mother Goose, whatever age that may be; but each has its bit of local atmosphere, its miniature of a child's life and joys.

The snow is falling hard.

Fall thick, fall fast and free

On the persimmon tree
There in the temple yard.

O the pretty, pretty snowflakes,

The very first snowflakes!

I caught them on my sleeve to play,
And then they vanished right away.

He-ho,

A quart of snow!

Pill-pail,

A pint of hail!

Snow away

All day,

And pile the garden high!

We'll make snow men

And snowballs then,

By and by.

* * * *

The twentieth anniversary of the Southern Methodist Mission's principal boy's educational work, at the Kwansei Gakuin, in the suburbs of Kobe, was appropriately observed on Nov. 23. This institution consists of high school, college and theological departments. Within the year, they received official recognition, *ninka*, by the Educational Department. The institution is one of the most successful and potent Christian educational forces in the empire. It has a good plant, including about thirteen acres of land, with southern exposure, on a slope between Mt. Maya, a short distance to the rear, and Osaka Bay, half a mile in front; it is situated a few feet beyond the eastern limit of Kobe, some two miles from "the center of things." There are two hundred and thirty-eight students in the high school and college courses, and about twenty-five in the vernacular and regular theological courses. Expansion is planned, in the direction of a new theological hall, for which funds are in hand, and for a new high school building, later. This institution issued a fine, illustrated anniversary catalog, as did the Glory Kindergarten, and the Aoyama Jo Gaku-in.

* * * *

On Jan. 8 a *kangeikai*, or welcome reception, was held for Dr. and Mrs. Greene, at the Stanford home, attended by about twenty-five Japanese, representing the Greenes' oldest Kobe friends, their Kyoto friends, and even their Tokyo friends. Among them were several friends of nearly forty years' standing, such as Rev. S. Murakami, the first ordained *Kuni-ai* pastor among those now living, and one of the first attendants at the original *kogisho* or chapel, on Motomachi, Kobe, Rev. T. Matsuyama, the first pastor of Kobe Church, Mr. Suzuki, one of the charter members of that church, Mrs. Maegawa, now over eighty, Mrs. Kawamoto, and others. After a social hour, with refreshments, all adjourned to the yard, where most of the members of Kobe

Station joined the company, to be photographed. Following this came the set program of hymns and addresses, with Dr. Greene's response.

Nov. 30 was the fortieth anniversary of Dr. and Mrs. Greene's arrival in Japan, and on that occasion they were the recipients of a raft of congratulatory messages from the Mission. In response, they printed a letter entitled, "After Forty Years of Mission Service in Japan," which is interesting and valuable from several points of view.

* * * *

The Southern Presbyterian Mission, which started its theological school at Kobe, in 1906, dedicated, Sept. 22, a new hall and a new dormitory, in the suburbs, as a permanent home for this work. There are about a dozen students. This notice was crowded out of previous issues, and now we add an incident recently brot to our notice. One of the students with a passion for the poor and outcasts, voluntarily secured a room in a quarter frequented by criminals. He has won such an influence over some of them that they have become his firm friends, and several have already reformed and become interested in Christianity. Many are gamblers, and he has made a deep impression on this class. He has won the former chief of a gild of gamblers, from whom some hundred or more subordinates took their orders. This man presented his gambling outfit—loaded dice, cards, etc.—to the student, and turned from the occupation of chief of the gamblers to that of assistant to the student in getting up meetings. This student tells the thieves, murderers, gamblers and what not, that he leaves his room open and his goods about, so that if they are disposed to rob him, they will have good opportunity. But thus far he has been unmolested, and with the community's increasing recognition of him as their friend and benefactor, he seems likely to escape all such experience.

* * * *

The need of revising the Japanese translation of the Bible has been felt keenly, for ten years, but many obstacles stood in the way. In October there was a meeting, at Tokyo, of several missionary and Japanese members of committees most intimately concerned, when it was cordially agreed that the best course is to leave the matter in the hands of the permanent committee on Bible translation—a large committee of missionaries representative of the more important missions—which has been continuous since the present translation was completed. In November this committee met and chose Rev. D. C. Greene, D.D., LL.D., Rt. Rev. H. J. Foss, D.D., Rev. C. K. Harrington, D.D., and Rev. C. S. Davison as revisers. The first two were members of the original committee, and had a share in the present translation. It is expected that the three Bible societies, American, British, and Scotch, will finance the undertaking and give it every encouragement. These four men should be released temporarily from all mission responsibility, and, if need be, paid, in the interval, by the Bible societies, that they may give their constant, consecutive attention to this great work, and push it thru with due diligence. It is expected there will be a meeting of these four men on Jan. 11, to nominate four Japanese associates, to be appointed by the permanent committee. Rev. S. H. Tyng, long a member of the American Episcopal Mission, but now in the U.S., has undertaken a private translation into Japanese, of some parts of the New Testament, in which he has been assisted by Rev. T. Matsuyama, of Kobe, a member of the original translation committee, and likely to be one of the revision committee. We believe the gospels have been completed by Messrs. Tyng and Matsuyama.

Personalia.

Miss Ada W. Cockroft and Miss Florence M. Gordon spent the holidays in Korea

Born to Mr. and Mrs. J. Merle Davis, at Nagasaki, Jan. 2, a daughter, Virginia Vea.

Born to Mr. and Mrs. (Winnifred Atkinson) Percy H. McKay, at Kobe, Jan. 7, a son, Dennis.

On the 13th, Mr. T. Yokoi was released from custody, after serving his sentence of five months.

Rev. Jinkichi Takenouchi, formerly pastor of Miyazaki Church, died at Akashi, Jan. 12, after a long illness from consumption.

Miss Susan Annette Searle sails tomorrow, from Kobe, by the *Chiyo Maru*, on furlo; after Meh 15 her address will be: 509 Broadway, Niles, Mich.

Miss Jessie L. Howie, Tokyo, and Miss Rose Victoria Alice Beatty, Ueda, of the Canadian Methodist Mission, were welcome visitors at Kobe, during the turn of the year.

Miss Alice C. Judson of Stratford, Ct., sister of our Miss Judson, arrived at Kobe, Jan. 2, with the party of Christian Endeavorers, and plans to spend several months in Japan.

Mr. Roger Sherman Loomis has won a Rhodes scholarship at Oxford, which insures him over \$1,450 a year. He recently graduated from Williams College, and has since been an assistant professor at Harvard.

Mr. and Mrs. Hollis A. Wilbur were given a reception, in connection with the annual Christmas services, Dec. 27, at the Kobe Y. M. C. A. He is the new secretary, and resides at No. 3 of 33 Nichome, Kitano-cho.

It is pleasant news that Lieut. Edward Forbes Greene is improving and steadily gaining in weight, at the Naval Hospital, at New Fort Lyon, Las Aminos, Colo. (not Ariz.), on the Santa Fe road, near its junction at La Junta.

Mr. Katagiri Ichinosuke, a deacon and prominent worker in the Tottori Church, and Miss Tsumura Toshi, a teacher at Kobe College, until the end of last term, were married at Tottori, Dec. 28. Mrs. Katagiri is a graduate

of Kobe College, and a daughter of a prominent Christian judge, at Matsue.

Mrs. Emma M. Anderson died at Kobe, Jan. 5, of pneumonia. She was born in Boston, in 1836, and resided there most of her life. She was a daughter of Freeman L. Cushman, and married a son of Dr. Anderson, a former secretary of the American Board. Her husband died some years ago, and she had spent the last twelve years with her daughter, Mrs. Slade, at Kobe.

Some of Mrs. Stanford's associates, who felt that she needed a change and short rest, advised her to avail herself of a sudden and unexpected opportunity to make a round trip from Kobe, by the *Minnesota*, along with her cousin, Mrs. Wm. B. (Flora Pearson) Engle, of Coupeville, Wash., who arrived at Yokohama, Jan. 7, by that steamer. They will visit the usual ports, including Manila.

Rev. Claude Milton Severance, a member of our Mission at Tottori, Tsu and Kyoto, from Oct. 19, 1890 till Aug. 20, 1895, resides with his wife and children, at 4120 Twelfth Av., Borough Park, Brooklyn, N.Y. C. M. Severance, Jr., is just seven to-day, while Walter Frear Severance was four Aug. 13, last year. Rev. M. L. Severance, father of Mr. Severance, died in his seventy-ninth year, at Lowell, Vt., Jan. 7, 1909.

Hon. Soroku Ebara, whose address is given on another page, is a prominent Christian educator and statesman, who was associated long with the Canadian Methodist Mission, in educational work. He is now president of the Azabu Middle School, Tokyo, and a member of the Higher Educational Society (*Kōtō Kyoikukai*). He has been a member of parliament several times, and has a national reputation as an able public leader.

Rev. Wm. H. and Mrs. Medlar, and Rev. Edmund M. Vittum, D.D., were among the Clark tourist party, which arrived at Kobe, Jan. 2. Mr. Medlar is pastor of Linden Hills Cong'l Church,

Minneapolis, and was a theological classmate of Mr. Stanford, at Yale. Dr. Vittum is a member of the standing committee on benevolent societies of the Cong'l churches, and was president of Fargo College, till his resignation not long ago, on account of ill-health. He was once a tutor in Robert College, Constantinople and, later, a seminary-mate of Mr. Stanford, at Yale.

Mrs. J. D. Whitelaw (Miss Benedict), a former teacher at Kobe College, writing in the September *Wisconsin Congregational Life*, about Montreat, N.C., says: "Twelve years ago Miss Stone, our beloved missionary from Kobe College, Japan, broken in health, came with a co-worker to this "Land of the Sky", and pitched her tent. But one family had preceded her, except the mountaineers, who lived higher up the valley. The doctors had said she had three months of life. Yet here for five years she lived and labored for the Highlanders. In her little store was a lending library, and also a lending picture gallery. Copies of the best pictures, in simple frames, or done in passe-par-tout, went into these mountain homes for two weeks at a time. What an education for such a people! She also started a Children's Savings Bank, and many a little one bringing five cents for candy, was persuaded to buy three cents worth and save two. In the fall, the pennies saved bought new shoes or flannels, and thus the parents became interested. To-day the Cora A. Stone Library stands as a memorial of one of the most brilliant, devoted and spiritual of our younger group of missionaries. Miss Kent, another of the Kobe faculty, has given her music and her life to work for the colored people just below, in the valley. Mt. Holyoke teachers, worn and tired, joined this group of missionaries, and thus was laid the social, educational and spiritual conditions of this religious Chautauqua."

Mr. Ebara's Address.

(AT THE TWENTIETH ANNIVERSARY
OF GLORY KINDERGARTEN,
Nov. 25, 1909.)

My knowledge of the kindergarten and the training school is rather scanty, but I want to express my gratitude for the splendid work to which Miss Howe has devoted her life, and I would like to give my reasons for my congratulations. We Japanese have ever been ready to assimilate the learning and civilization of advanced countries. China and India gave us their art and civilization, and we have made our own from theirs. Ours is no less glorious for its younger age. But we were not content with what we got. Our people, just before the opening of our country for foreign trade and commerce, were very eager to introduce the civilization of the West. The undaunted courage and perseverance, with which our people studied the Dutch learning, under every form of difficulty, was a good proof of their earnestness in importing European knowledge. But this ardent longing for European learning was mostly directed toward the importation of material civilization. Mr. Shozan Sakuma, who was regarded as one of the most advanced men at that time, proclaimed that the West is excellent for its art, and the East is unequalled in morality. This shows what a mistaken idea even the most advanced scholar at that time, had of the moral and spiritual life in the West. And, as for the moral welfare of the people, even the advanced men had no thought of improving our condition. To cite a few instances, in the beginning of Meiji era, I organized a military school, and wanted to build a primary school in connection with the work. Though it may sound very strange to you, now, my project met strong objection from the villagers, on the ground that such a building would "demoralize" the neighborhood, and the school was at last built in the loneliest suburb. In this city of Kobe, too, some of you will

remember that when Irie Primary School was first established, by order of the authorities, the citizens concerned in the work, were very sceptical of its success, and built the building in such a way that it could be turned into a tenement house, in case of failure. It was at such a time that our friends in America sent us money and men to educate our children, when we did not even know the need itself. And we have much reason to thank those who have given their lives for this cause. Now, coming to my topic, "The Kindergarten and the Kindergartner," I think it was Ruskin who said that what is necessary for a citizen must be taught in the school. This is true, but we may perhaps say that what is necessary in the school must also be taught at home. Home has very great influence on a child, both for good and for evil. I have a grandchild, who has just begun to go to the kindergarten. The other day she horrified us all by dancing *kappore* (a vulgar dance in Japan). She had not seen such a dance, but it was found out that when she was a mere infant, before she could speak or walk, she had been associated with a maid who used to amuse her by imitating the *kappore*. The imitative instinct did not appear at that time, but she must have received a very strong impression, for when she began to speak and walk, she performed the dance she had seen before she was able to imitate it. When I saw this I really trembled with fear; for we do not know what impressions we are making upon children. Have you ever heard how a macaw (a kind of parrot) is trained to speak? A full-grown bird, caught in the woods, will not make a nice pet. The best one is hatched under human care, and, several weeks before the bird begins to speak, it is put in a dark room, to shut off other attractions, and the trainer repeats: "*Ohayo, Sayonara, Irasshai,*" for about one hundred times. This done, the bird is left alone. But, lo! when it speaks, it says: "*Ohayo,*" and so forth.

If such is the case with a bird, the good and bad impressions on an infant must be very great. Education must indeed begin with home and infant. I have a friend who keeps a kindergarten. She is in the habit of bringing the children into one room, in the morning, where they shut their eyes and repeat: "Strong child will not cry; good child will not cheat." If all goes on smoothly, the children behave nicely all through the day, and they will stop their crying when they are reminded of the maxim, even if they are slightly hurt. But if a naughty child tries to play tricks on others, in this quiet hour, and leads the whole class to giggle, so that the children have no chance of really quieting themselves, they behave, all through the day, in a very irregular manner. They are so impressive that one child can turn them either for good or for bad. An ideal kindergarten utilizes this opportunity to correct the bad and to encourage the good habit. Some people think that a good home is enough for children's education. But from the Educational Department down to the mothers, they have work enough to keep them busy, and daily duties and social requirements will not leave time enough for them to attend to the education of young ones. Moreover, men are social beings, and children are more so. They will not be satisfied with company of the grown-ups. They want their own companions, they must be brought up among their own equals, in their natural environment. They must be taught to get along with their fellow-beings. Men are selfish, and children are more expressly so. They must be taught the social morality of respecting the rights of others, and curbing their selfish desires within reasonable limits. Mere advice will not teach this important truth to the children; they must be taught in the life of their small world, in association with other children, and under the wise guidance of the kindergartner, that the spirit of self-denial is just as fundamental

as the principle of self-love, in the formation of society. This far-reaching moral truth is best taught to children in the kindergarten, while the children are most liable to receive impressions. The kindergarten has such an important work, and I am indeed grateful, that Miss Howe began the work twenty years ago, when this need was not even thought of in Japan, and I congratulate her that her work has been carried so successfully, through these years.

Objections are raised against the kindergarten, but these are not against the kindergarten itself; they are mostly reducible to the problem of the personnel of the kindergartner. And we are at once struck by the far-seeing wisdom of Miss Howe, in her attempt to train kindergartners of good intelligence, experience and love. Sometimes it is said in Japan, "She is not good either for a nurse or a midwife; she may do well as a kindergartner." There is no greater mistake than this! And there's no such kindergartner in Miss Howe's school. All the girls have passed through proper courses of study before they came to this school; better than that, their character is built on Christian love. This is the secret of her success. Sometimes people say that a good home needs no kindergarten for its children. But to me it seems that the good experience, intelligence and love of the kindergartner are most important to supplement the weakness of family education. Homes are usually indulgent toward the children, and this is especially so in Japan. Servants in the Japanese family, are looked upon as tools, from whom the children of the family can exact any service for their own convenience. Even the most easy things are done by the servants for the children, and the children are spoiled; they lose the spirit of independent work. From my experience with boys, I can tell you that those children who bully the weaker boys, and are most officious before the stronger ones and teachers, are mostly children

from rich families. They unconsciously learn of the servants, who are obedient before the masters, but treat the children rudely in the parents' absence. We can see that there is nothing so dangerous as to leave children in the hands of servants. But this is the danger that mostly besets the rich family, and good teaching in a kindergarten, from a kindergartner with experience, intelligence and Christian love, is much more necessary for the children of the so-called good family. For these reasons, I am very grateful that Miss Howe's work in this line, has been successful. I hope that the school will make good progress and be the fore-runner of improvement and progress. When I congratulate Miss Howe for her twenty years' success, I am sure that I am voicing the grateful sentiment of the citizens of Kobe.

Christmas in the Land of Morning Calm.

At noon of Dec. 22, Miss Gordon and I left Kobe for Korea, and, after being tossed about at the mercy of the waves, reached Fusan, the evening of Dec. 23. There we boarded the train, a very comfortable and spacious one, too, at least reminding us of our home Pullman, and continued our journey to Pyeng Yang.

Such a change as greeted our eyes in the morning! First, the artistic touches of Jack Frost's brush upon the window-pane! Beyond, a most desolate looking country, with a light snow-fall on the ground! Tradition has it that the Koreans devastated the whole coast, in order to maintain their independence and to exclude all other nations. A sign, a relic of the early days, reads thus: "If you meet a foreigner, kill him; he who lets him go, is a traitor to his country." The hills were denuded in order to exterminate the dreaded tiger. The country is rich in minerals, but because of the sacredness of the

hills, and the spirits residing within them, very little mining is done.

Here and there, a diminutive Korean village nestled under the brow of a hill, with its houses of architecture similar to the Japanese thatched cottages, tho more crude. They are heated under the floor, and a queer little flue, emitting the blackest of smoke, is seen at the side of each house. Formidable looking dogs were conspicuous, which are considered a delicious morsel in August.

But strangest of all, and keeping us on the tiptoe of expectancy, were the white(?)-robed inhabitants, going in and out of the villages. White signifies mourning, which must be worn for three years. Rapidly succeeding periods of national mourning, kept the people so constantly changing, and was such an expense to them, that it was finally adopted as the national color, and is worn thruout the year. Not the least interesting thing was the study of head-dresses, of which there are seventy-four different styles. A married man wears a tiny black, lacquer hat, perched on the back of his head, with a black band under the chin, looking, for all the world, as tho he were wearing his infant daughter's hat. These are worn indoors, as well as out. An oiled paper cornucopia preserves them, in stormy weather. Quite in contrast to this, are the mourners' hats, which would make even a "merry widow" look insignificant.

We reached Pyeng Yang, pronounced P' Yang, on Christmas eve, having traveled approximately nine hundred miles, just in time to participate in the Christmas festivities of the Mission. Pyeng Yang, meaning "peaceful land," is the fourth city of Korea, in size, but probably next to Seoul in importance. The city was founded in 1122 B.C., by a Chinese, Prince Kicha. It is boat shaped, and, for many years, the natives would not dig a well, lest the boat leak. Outside the walled city, we were shown two stone pillars, to

which it is supposed to be anchored. It was at Pyeng Yang, where, in September, 1894, the Japanese won their signal victories over the Chinese. But, at present, the eyes of the whole Christian world are upon it, because of its victories for the Cross.

This nation has shown a receptivity not equalled by any other race. Out of a Korean population of forty thousand, each Sunday finds four thousand in church, in Pyeng Yang. The Central Presbyterian Church has sent out four city churches and thirty-two village churches, all self-supporting. Yet they say: "We haven't yet begun to give to the Lord, what heathenism wrung from us." A goodly number give a third of their income. There are three hundred and ninety women in the Bible classes of Central Church, the men meeting separately, and one hundred and fifty catechumens, while there are two thousand two hundred and forty women students of the Bible in this province. At present, there is but one regular Korean pastor, in the city, whose splendid work is well known in Korea, tho each church has many native helpers; half the population of the three northern provinces are within three miles of a church; three fourths of the Christians are farmers. There are five hundred students in the academy, and college, which have sprung up since 1899.

As a nation, Korea had no religion. A Korean is said to be "a Confucianist, when in society, a Buddhist, when he philosophizes, and a spirit-worshiper, when in trouble"; shamanism also has played no minor part in her history. But, at the present rate, Chosen or Kan-koku will be completely evangelized in another generation. The motto now is: "A million souls for Christ in one year," and the whole Christian population are working and praying for it. The very air is a-thrill, and one soon discovers it is contagious.

The whole country seems a reproduction of the Holy Land, and one may

almost think he is simply gazing at Bible pictures. The style of dress, the women at the wells, carrying jars of water on their heads, everything tends to draw one's thots to the Bible. It is claimed, by some, that the Koreans are one of the lost tribes of Israel.

Christmas Day it was our privilege to attend the children's exercises and look into the dusky faces of eighteen hundred little Koreans. On one side, forming about two thirds of the audience, were the Christian children, while, for the other, were the little non-Christians. Such singing beggars description. Each little individual shouting at the top of his lungs, and each a good lusty pair, at that! It seemed our "tin-pan-ums" would burst! And to hear all those beloved Christmas hymns sung in that unknown tongue, the only words recognizable being "Jesus" and "Hallelujah"!

But even the best of things must end! We left Pyeng Yang, after spending five days in the home of Dr. and Mrs. Moffett, the most happy, inspiring and uplifting of days, feeling that every moment there had been a privilege.

Seoul is considered the most picturesque city in the East, but doubtless because of the heavy rain, and heavier mud, we failed to see it. One interesting experience there was attending the wedding of the Vice-Consul General of the United States.

Taiku has also a flourishing church, which was well filled. The scenery here is mountainous and fine, and it quite altered our first impressions of Korea.

At Fusan, we were royally entertained by Mr. and Mrs. Haseba. Mrs. Haseba was Miss Kamahara, a former member of Kobe College Faculty.

We returned to Japan, marvelling anew at its beauties, and with our eyes opened to things unseen before.

(MISS) ADA W. COCKROFT.

Our Youngest Kindergarten.

The name, *Kyō-Ai Yochien* (Love One Another Kindergarten) is certainly well adapted to the little kindergarten which was started here in Miyazaki, last June. A glance into the sunny rooms, with the half circle of happy children, listening to the morning talk, given by the teacher, who has the loving devotion of each child, and the laughter and happy voices on the play-ground, will bear witness that love is the link that binds this happy little kindergarten family together.

It seems almost like a dream, that the hopes and prayers of many years have been, at last, so happily realized. The pledge of partial support, from a club of young ladies in Worcester, Mass., and a letter from Miss Howe, giving us the opportunity to engage one of the most promising members of her graduating class as a teacher—both these letters coming to us last April, removed the

barriers which had so long blocked the way—the needed funds and a capable teacher.

Six weeks, in which the dilapidated old Japanese house must be repaired, the official permission obtained, and all the other necessary preparations for the launching out of a full fledged kindergarten, seemed a doubtful proposition. But our new teacher, with abounding enthusiasm, good judgment, and rare tact, with the help and co-operation of the missionary, was able to accomplish this, and, on June 1st, our kindergarten was opened. Four good sized Japanese rooms, opened together to form one large room, glass windows to replace the paper ones, the floors covered with Japanese *tatami* (mats), and the entrance hall way fitted up with hooks and shelves for the children's convenience, a covered run-way leading to the play-ground, and furnished with a sink where each child has his individual wash basin and towel, all these changes have transformed



MIYAZAKI KINDERGARTEN, WITH PART OF THE OLDS' HOUSE
AT THE REAR.

the old dark rooms into a bright, cheery home for our kindergarten.

What of our children? When the school opened last June, only six appeared, including our boy, Irving, but, in two weeks, the number had doubled, and, in September, the enrollment was twenty-five. We believe the numbers may increase to thirty-five after New Year, for, steadily and surely, the reputation of the school is gaining ground, and the mothers are finding that their children are gaining something here that they can get nowhere else.

Most of the children come from the best families in Miyazaki, officials, doctors, lawyers and teachers, and one little girl is the child of the wealthiest merchant in town. Are these children carrying any truths home to their parents? Is this kindergarten going to be a means of forwarding Christ's Kingdom in this place? One incident will answer this question. One little girl comes from a home, where the mother is a Christian, but the father is not at all in sympathy with Christian ideas, and is especially opposed to prayer. When little Chieko San sat down to supper, one night, she folded her hands, and very reverently repeated the Lord's prayer. When she had finished, her father, scarcely able to repress a smile, asked her why she offered that prayer at meal time. "Why, father," she said, "that is the prayer I learned at kindergarten, and that is all the one I know." Her mother says little Chieko offers this prayer now at meal time, every day, and her father bows his head and says nothing. Truly "a little child shall lead them."

Our kindergarten Christmas was a very happy time for the children, with the usual program of songs, marches, and the Christmas story, followed by the giving of presents. But the Thanksgiving festival was one of special interest, and of lasting help to the children. During the preceding week the children had been learning about the fall fruits and grains, and each one was asked to

bring his thank-offering for this festival. How the children did respond to this request, with quantities of rice, vegetables and fruit, and how they did enjoy bringing them! The rooms were appropriately decorated, the table piled with the children's offerings, the most fitting application of the meaning of the day. All but three of the mothers of the children, were present, besides a number of other guests who listened most eagerly to the program of songs, and games, and the graphic account of the first Thanksgiving at Plymouth. The children helped in the distribution of their gifts to five poor families, and all seemed to share in the feeling of one bright-faced laddie of four, who said enthusiastically to the teacher: "After this I'm not going to receive things myself, but I'm always going to give to other people."

We are hoping for great things for this kindergarten, that it may bring Christian truths to many homes, to which we have had no entrance in the past, that the mothers' meetings we expect to start this month, may bring a blessing to many, that the influence of this only Christian kindergarten in all this province of Hyuga, may be such that its blessing may be outreaching and abiding. There are some things to discourage us in the financial outlook, for the expenses of this first year are great, and our funds most inadequate to carry on the work. But we are trusting that friends in the home land and here, will help us, so that this work may be carried on to accomplish greater and greater things.

(MRS.) GENEVIEVE DAVIS OLDS.

A Tour in Tamba and Tango.

Kyoto *Bukwai* consists of nineteen churches, all but seven of which are self-supporting, including pastor's salary. It was a great satisfaction to be asked by it, at its meeting, at Kyoto, in October, to accompany Rev. T. Makino, its Chairman, on an evangelistic tour in

the provinces of Tamba and Tango. We left Kyoto, Dec. 8, and spent ten days on this tour, speaking in Maizuru, Miyazu, Iwataki, Ayabe, Fukuchiyama, Yagi, and Kameoka. I spoke fourteen times in eight days, and Mr. Makino spoke nearly twenty times. He has recently returned from an all-around the world tour, and an advertisement that he was to speak of his impressions of the western countries, drew large audiences, and they listened, with rapt attention, to his eloquent description of the wonderful things he saw. We spoke not only in churches, but in schools, and twice in the *Gijido*, or provincial assembly hall, in Miyazu, and once in the *Gunyakusho* (county hall), in Ayabe.

Tango church has about forty members, and was one of the thirty turned over to the *Kumi-ai* body, by the Mission, four years ago, and it was given three years in which to come to self-support, but as it was not able to do this at the end of the three years, the Kyoto *Bukwai*, or some individuals, helped it during this last year; while we were there, urged and encouraged by Mr. Makino, it rose to the occasion, and, with self-denial on the part of the pastor, Mr. Ii, and consecration on the part of the members, it decided to become self-supporting, from the beginning of the new year. The Miyazu branch which has been giving seven *yen* a month, now pledges twenty-five *yen* each month.

The Tanyo church has two branches, and two church buildings, one in Ayabe, and one in Fukuchiyama, eight miles distant by the Hankaku railway, which connects them. Rev. Mr. Uchida is the hard worked pastor. There is a large filature and silk-weaving factory at Ayabe, which employs over a thousand female operatives. They begin work at five a.m., and close at seven p.m., with an hour at noon for lunch and rest. The work requires the closest attention. The great majority of the girls are engaged in reeling from the cocoons. They sit for six hours, unable to look

off of the work for an instant. Their fare is rice and pickled radishes, three times a day, with a little beef or fish once in ten days. The factory is run every day, but one tenth of the girls rest every day, so that all have one day in ten to rest. They sleep on the thick mats, twelve girls in a room twelve by sixteen feet. They have one month's vacation each year and are given a present in money, at that time, proportioned to their faithfulness and skill in the work. The girls are engaged on a six years' contract, and are taken in from the age of twelve upward, but many of them remain on after the first term has expired. The superintendent is an earnest Christian man, and the majority of the female overseers and matrons are Christians. There is a school of sericulture connected with the factory, with fifty students, and several of the teachers and some of the students are also Christians. The thousand operatives are required to meet in the great dining hall twice each month, from seven to eight o'clock in the evening, for a lecture or sermon, by Pastor Uchida. He also meets the Christians and inquirers, each alternate week, in the same place. So great has been the success of the religious influence and instruction, that, about two years ago, eighty girls received baptism and united with the little church at one time, and the building was so small that the new members filled it, while the old members had to sit up in the small gallery, or stand outside and look on through the windows.

Pastor Uchida not only works thus, in this factory, but also makes weekly visits to two other branch factories, about five and twelve miles distant. He also *pastors* the double church at Ayabe and Fukuchiyama, preaching in each, every Sunday, and attending the prayer-meeting of each, during the week. He goes twice a month, by rail, to Maizuru, then, by steamer, to Miyazu, and, on his wheel, fifteen miles inland, to *pastor* the weak church at Amino and Mineyama. He has recently met with

a sore bereavement in the death of his only surviving son, who was about to finish his education in Tokyo. But both Mr. and Mrs. Uchida are filled with joy, and esteem it a blessed experience, because their son died a triumphant death, so that they rejoice in the hope of an eternal reunion, not many days hence.

JEROME DEAN DAVIS.

Dedications in Hokkaidō.

The month of December, in Hokkaidō, was marked by the dedication of three meeting houses. The first, on the 5th, was that at Nayoro, in Teshio, three hundred and sixty-one days after the minister began his work. This is the work of the Japan Missionary Society, and the minister is Rev. Toranosuke Kokita. A company of thrifty business men, members of Asahigawa Church, had moved to Nayoro, and they form the nucleus of the church. This meeting house is a comely one, erected at a total expense of two hundred and eighty-eight yen, including land, and dedicated free from debt.

Two days later, at Pippu, a little building was dedicated. This is to accommodate the believers of that region, who are, and will remain for some time, probably, members of Asahigawa Church. They are so distant from the mother church that they have to worship by themselves. Besides the Christians, there is a goodly number of seekers in that region. It is a most thrifty farming community. Potato culture and the manufacture of potato starch are the principal sources of wealth.

The third building, dedicated on the 12th, was that of the Immanuel Church, at Imagane. This, too, is a fit building for its purpose. This region is less thrifty than some parts of the island. The work is slow, and a real, live, self-supporting church, that will take upon itself the responsibility of evangelizing

that region, has not yet been planted, though Mr. Utagawa, backed by the Mission, has put in twelve and a half years of faithful work there. The influence of the little company of believers there is, however, felt in the community at large. This is our hope and encouragement to hold on, in spite of the slow progress.

GEORGE M. ROWLAND.

Lanterning in Hyuga.

December touring has been with the lantern, picturing and explaining the life of Christ. Sixteen days were spent in the Obi section of Hyuga, for twelve lantern evenings, with large audiences, generally as large as the seeing possibilities would allow. We have had the usual Hyuga autumn weather—the best in all Japan.

One day the Obi pastor and I went to a nowhere place, two *ri* from Obi, where one of the Obi Christians lives, taking the lantern with us. We accepted the invitation of the doctor and his Christian daughter, to be their guests for the day, and have a lantern meeting that evening. The morning's promise of a good day was not fulfilled. The rain increased with the day. We put up posters wherever there was a house in sight, advertizing the evening meeting; but most of the advertizing was done by personal calls. The pastor went in one direction, on the main road, and the missionary, with the young lady of the house, bare-footed, bare-headed, and regardless of the heavy rain, as guide, tramped the slippery hill-paths, among the houses back from the road, telling people of the evening meeting. We found quite a population scattered here and there. My smiling guide won everybody's consent to come, better than scores of posters. By night it was raining "pitchforks," and no one had any right to come to a meeting through a pour, especially over the distances and horrible roads they had to come,

and after dark, too. But about thirty came, and they did not seem insane otherwise. We tried to give them just as interesting and profitable an evening as possible, especially to pay them for coming out on such a night.

Several of the meetings were in school houses. Permission to use school buildings was generally given, without much persuasion, even tho the purpose of the meetings was to show the life and teachings of Christ. The only objection ever made was the fact that the people would take their foot-wear into the room with them, and, if muddy, this would make the clearing up, afterwards, intolerable. I heard no objection whatever on the ground of its being a Christian talk, and, in most cases, great cordiality was shown by the teachers, in welcoming the meetings and in efforts to make them a success.

In one case, when we called at the school, in the afternoon, the principal had two rooms made one, by removing the partition, assembled the largest scholars, gave me a chance to talk to them, "in any way, and as long as I might choose," and prefaced my talk with a somewhat elaborate explanation of why I am in Japan, speaking in high praise of Christianity, and urging all to come to the meeting, and bring their friends with them. There was not an inch of seeing room unoccupied that evening. In general, I have found the school teachers ready to use their influence to help the meetings, tho I have been careful always not to ask too much. I have generally received more than I asked. Compensation for the use of school buildings was always refused, and, in one case, the janitor was compelled to return the small fee which he had very reluctantly received for clearing up, after the meeting. By removing partitions, as many of the recitation rooms were put together as were likely to be needed. The desks and nearly all the benches were taken out. The school children sat on the bare board floor, in front, the adults

sitting on the floor, or standing, in the rear.

The school children make light work of the task of removing the desks and benches, and, next morning, of sweeping out and putting the furniture back. The lantern is generally on the side of the room, leaving the front view uninterrupted. I handle the lantern while I talk, and find this no hindrance, but rather a help, thus having the lantern in my own control to suit the talking. The position, in the middle of the crowd, is a good one from which to talk. A rubber pipe from the escape-hole of the acetylene-gas generator, takes all the fumes out of doors.

In the Obi field, the pastor went with me, and we divided up the explanations, or sometimes I did all the explaining, and he gave a talk afterwards.

Next to the school-houses, the hotels, with partitions removed, furnish the largest rooms available. In one place, the hotel opened directly on the street, and, with the front all out, the view was clear, and the street, full of people, to the opposite side.

C. A. CLARK.

Kakuchō Dendo at Tsuyama.

Meetings in connection with the *kakuchō* movement, were held at Tsuyama, for a week, beginning Dec. 6. Rev. Messrs. Ebina, Tokyo, Watase, Kobe, and Moriyama, Osaka, were the workers from abroad. The theater, accommodating about a thousand, was filled, the first two evenings. Subsequent meetings, at least two a day, were held at the church, the general interest being maintained better than at any previous time.

One feature was a general meeting of the Christians of the province, the first one of the kind ever held. It was exceedingly well attended, Christians being present from eight places. It is an augury of a closer fellowship of the three churches, and other bands of Christians, for work in the province.

The spiritual life of the church was greatly quickened. On Sunday, Dec. 12, the hearts of all were made glad when eleven received baptism, and six united by letter. A dozen, or more, who had come to a like decision, were, for various reasons, obliged to postpone a public profession until a later date.

S. S. WHITE.

Quite a Blow.

Mr. John S. DeForest, one of our Mission's boys, writes as follows of his experience in the Weather Bureau, at Key West, Florida, during the hurricane of Oct. 11, 1909:

"At 6 a.m. I was called to hoist hurricane signals. It was raining and blowing hard, and I jumped out of bed and ran to the roof, with my pajamas on, and tried to hoist the flags. It was all I could do to keep on the roof, but I got the signals up, when snap went the ropes and away sailed the flags. I got downstairs and put on a pair of overalls and shirt and shoes, and proceeded to get ready for some excitement. During a storm we have to take special observations and telegraph them to Washington. The official in charge and myself had plenty to do that day. The wind and rain were getting worse every minute, and the windows begun to blow in, one by one, blinds snapped off, chimney blew over, and the tide came sweeping over the sea-wall, flooding floors and cellar and yard. We were wading knee-deep on the office floor, trying to save what we could, but it soon became useless. At noon, when the storm was at its height, I had one exciting time getting to the telegraph office. I swam out of the yard, over the fence, and got to where the side-walk used to be, and managed to crawl and drag along, by hanging on to whatever I could grab, until I got to the corner. Here there was no shelter from the wind, and I was taken off of mother earth, and

made to aviate through the air, until the side of a house got in my way,—but, strange to say, I hurt neither myself nor the house. By this time I was about half-way to the telegraph office, and trees, stones, bricks, metal and timber were flying through the air like paper. It was useless to try to dodge anything, and I thought the safest way to get along, would be to crawl on my stomach; and by that process I finished my trip without a scratch. It was a sorry sight to see the collapsed houses, with the women and children hanging on to the remains, to keep from being blown away,—and how it happened that only two or three were killed, in the city, is hard to believe. Five hundred homes were destroyed, and the city is certainly a wreck. Three churches went to heaven, and not a saloon hurt!"

Mr. DeForest was fortunate in having been transferred from the island of Sand Key, where he was at work during the summer, to the main land for the month of October. The observers on the island lost everything there. Mr. DeForest, later, received from the chief of the Weather Bureau, at Washington, a letter of commendation for courageous conduct during the hurricane.

Ninomiya Sontoku.

We are indebted to Rev. R. C. Armstrong for the substance of the following, tho we alone are responsible for the setting and for all inaccuracies, if any. Occidental readers will think us weak in arithmetic in some cases, where dates do not seem to harmonize with some other statements, but we have tried to conform to oriental arithmetic as applied to men's ages and to historical eras. The Japanese custom is to count both the year of birth and that of death as full years of life, so that if Ninomiya was born in 1795 and died at the age of seventy-one, he died in 1865.

Lord Okubo, *daimyō* of Odawara, under whom Ninomiya first came to general public notice as an economist, was born Dec., 1789, and succeeded to his father's daimiate at the age of sixteen, 1804; at thirty he represented the government as *jōdai*, in charge of Osaka Castle; in 1823, he became governor of Kyoto, as *shoshidai* of the Shogun. Three years later, he became a *Bakufu* minister of state, and continued so till his death in 1837. From youth he was a man of profoundly earnest spirit, and he greatly admired Sadanobu Matsudaira, who seems to have exerted a strong molding influence on his spirit. Thus he was capable of appreciating the worth of Ninomiya, whom he employed in 1831, when he himself was forty-three and Ninomiya, thirty-seven. Several years after the death of Okubo, Ninomiya entered, Oct., 1842 (Tempō 13), the service of the Tokugawa government, in which he continued until death. He was a very poor farmer's son, who educated himself by studying the *Dai Gaku*, on his way to and fro, to gather brush-wood in the mountains. Okubo, shortly before his death, made him a *samurai*. He started out on his famous journey to Sakura, from Kōyama, a small village, near Gotemba, accompanied by his wife, child, and younger brother, Saburozaemon—all on foot, and Ninomiya carrying the child on his back. At present, Kōyama is distinguished by its leper hospital, conducted by the French priests. (See the valuable annual report for 1908, *Japan Weekly Mail*, Apl 17, 1909.) Ninomiya's retiring to Narita, in time of discouragement and bitter opposition, is explained by the fact that the god *Fudō* was a great favorite with him. It is related that at another period of opposition to his work, he hung a picture of *Fudō* in his room, and repeatedly pointed his disciples to it, saying: "Without such a spirit you are useless."

Ninomiya wrote little beside his reports to the *daimyō* and government.

His son-in-law, Mr. Takayoshi Tomida, and other disciples, however, have written much about his teachings. *Hōtoku-ki*, by Tomida, and *Yawa*, by Masaye Fukuzumi, are said to be the best works, and they have the sanction of the Home Department. A partial list of other books follows: *Hōtoku Ron*, by Tomida, *Hōtoku Gaku Nai Ki* and *Hōtoku Kwan*, by Fukuzumi; *Hōtoku Gwai Ki* and *Ninomiya Sensei Goroku*, by Takayuki Saito; our Mr. K. Tomeoka has been one of the most prolific writers on this subject: *Hōtoku no Shinzui*, *Ninomiya no Itsuwa*, *Hōtoku Issekiwa*, *Ninomiya Ō to Shōka*, *Ninomiya Sontoku to Kenmochi Hirokichi*, *Ninomiya Sontoku to Sono Fuka*. Ushiji Iguchi has written *Hōtoku Kyō Yōryō*, and the Osaka *Asahi Shimbun*, has issued in popular style, three volumes on Ninomiya. *Ninomiya Jiseki Kenkyū* was published by Sapporo Agricultural University.

Mr. Ninomiya Toku, of the Bureau of Agriculture at the *Nōshōmusho*, Tōkyō, is a great-grandson of Ninomiya Sontoku, and graduated from Sapporo University, in 1907.

It is interesting to find among the many causes assigned for the present financial and industrial depression in Japan, not only the imperial, *boshūin* rescript against luxurious living, but also the Ninomiya cult. "One cause must be sought in the excessive economy urged by the Home Minister, who is the ardent admirer of the principles of Ninomiya. Even the best of principles, if carried to excess, will produce unfavourable results. The people in the country make a wrong use of the principle of Ninomiya. The result of such excessive economy has thrown cold water upon the minds of the people, who are thus deprived of the spirit of activity. They confound economy with inactivity, so that there arise no undertakings of any great value."

A. W. S.

Miss Adams Much Welcomed

[Tho not written for publication, we think this extract from a letter bears a significance of interest and value to our readers.]

We found large crowds at the station, and every one seemed glad to welcome me back, but the climax was reached when I arrived at Hanabatake, and found the whole *cho* (ward) decorated with lanterns, flags and arches, and all the people lined up to meet me, the children waving flags, and, as I rode thru the lines, they shouted, "Adams *sensei banzai!*" I was so pleased, I just shouted, "*Hanabatake banzai!*" It was some time before I could get away, and go up to Miss Wainwright's for dinner. The decorations were kept up two days, and one day they put the floating fish out, for a time, as a welcome.

I began at once to unpack and prepare for the bazaar, which went off well, yesterday, followed by the big welcome meeting in the park. I don't know yet how much money we cleared, but we took in about one hundred and eighty *yen*.

To-night I had another welcome meeting, and several follow, during the week. No chance to rest and get my house in order, but that will come. With the bazaar, welcome meetings and interviews by newspaper reporters, I haven't had the time to do some important things.

ALICE P. ADAMS.

New Year's.

The new-year's sweetmeats, at Japanese homes, had two characteristics peculiar to 1910: candy snow-flakes and candy or cake dogs. Other varieties were many, such as candy or cake pine-needles; candy-*yuzuriha*, or leaves of that favorite shrub of the spurge family—*daphniphyllum macropodum*; an oblong sugar-cake about three by three and a half inches, with a spruce tree and a *shime nawa* stamped on it; a flat, pear-shaped, sweetened, rice cake, with a dog's face stamped on it. The number

of pieces offered a guest was usually five, including three or four distinct kinds, as two snow-flakes, two leaves and the oblong sugar-cake, for example. The colors were usually three—the sugar-cake being bright-pink, the various leaves green, and the snow-flakes, dogs, etc., white, and these colors were the ruling ones this year.

The snow-flakes were used because the *chokudai* or subject assigned by the Emperor for new-year's poems, was "The New Year's Snow." The dogs were due to the fact that this is dog-year, according to the Chinese calendar. The pine-needles and spurge leaves are always favorites, signifying a vigorous family life transmitted from generation to generation uninterruptedly, just as the leaves above, in each case, remain green and attached till the fresh, young leaves come out to take their places and continue the greenness without break. The spruce tree and *shime-nawa* represent the usual new-year's decorations at the front gate of a house.

One of the doctors of divinity in the Clark party, inquired what those things were—seen everywhere in front of the shops and houses, and hanging down like enormously elongated whisk-brooms. "Whatever they are, I don't think they are very pretty." Many a foreigner has wondered what this *shime-nawa* was, and why the Japanese use such a primitive, homely decoration. We suppose its use and significance are rooted in religion, based on the story in the *Kojiki*, written A. D. 712, according to which Amaterasu, the sun-goddess, when enticed out of her cave, was prevented from retiring into it again, to leave the world in darkness, by means of such a rope tied across the entrance. "The Heaven-Shining-Great-August-Deity, more and more astonished, gradually came forth from the door,.....whereupon the Heavenly-Hand-Strength-Male-Deity.....drew her out and then His-Augustness-Grand-Jewel drew the bottom-tied rope along at her august back, saying: "Thou must not go back further in than 'this'! So

when the Heaven-Shining-Great-August-Deity had come forth, both the Plain-of-High-Heaven and the Central-Land-of-Reed-Plains, of course, again became light."

This *shime-nawa* is often hung before Shintō shrines to sanctify the enclosure, and the pendant wisps of straw frequently alternate with long strips of paper (*shide*), cut zigzag. As used for new-year's decorations, the same thing is called *shime-kazari*, tho this is strictly a more inclusive term than the former.

Multitudes of cards bearing dogs, and conveying greetings, passed thru the mails, between friends. Another card appropriate to any new-year's, contained a picture of *awabi* or sea-ear shells, a symbol of affection, and, of a pack of one hundred cards; the latter are tiny, and each card contains the second half (*shimo no ku*) of some well-known quatrain; the players form two sides, named after celebrated ancient warrior-factions in Japan; these enemies sit facing each other, on the mats, with fifty cards spread before each side. A reader repeats each quatrain, and, immediately he begins, those who recognize the poem, grab for the card, either on their side or the enemy's. If you snatch a card from your own side, you are one point nearer your goal; if from the enemy's side, then you pass over a pre-determined number of your cards to the enemy, who is so much

farther from victory, while you are so much nearer. The side which first gets rid of all its cards, wins. The game is called *gempei*. It is a game much played at new-year's, and a noisy and exciting time is made of it, with many a scratch on the hands, from eager snatching after the cards.

Our Jan. 1 was the twentieth day of the eleventh month of the Chinese calendar, whose new-year begins in February. This new-year will be *ka-no-e-inu-no-toshi*, superior-metal-dog-year, forty-seventh in the sexagenary cycle. To-day, Jan. 15, is *ka-no-e-tatsu-no-hi*, superior-metal-dragon-day; for both years and days run in a cycle of sixty, the least common multiple of ten and twelve,—there being ten calendar signs, resulting from division of each of the five elements into superior and inferior parts, and twelve zodiacal signs, named rat, bull, tiger, hare, dragon, snake, horse, ram, monkey, bird, dog, and boar. The lucky direction for 1910, is west by north, determined by the fact that this is dog-year and that dog represents that point of the compass. Visitors may see, at many large, popular temples, huge compasses suspended in the gateways; these compasses are divided into twelve points, named according to the zodiacal signs. Cf. MISSION NEWS, Vol. XII, No. 4.

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